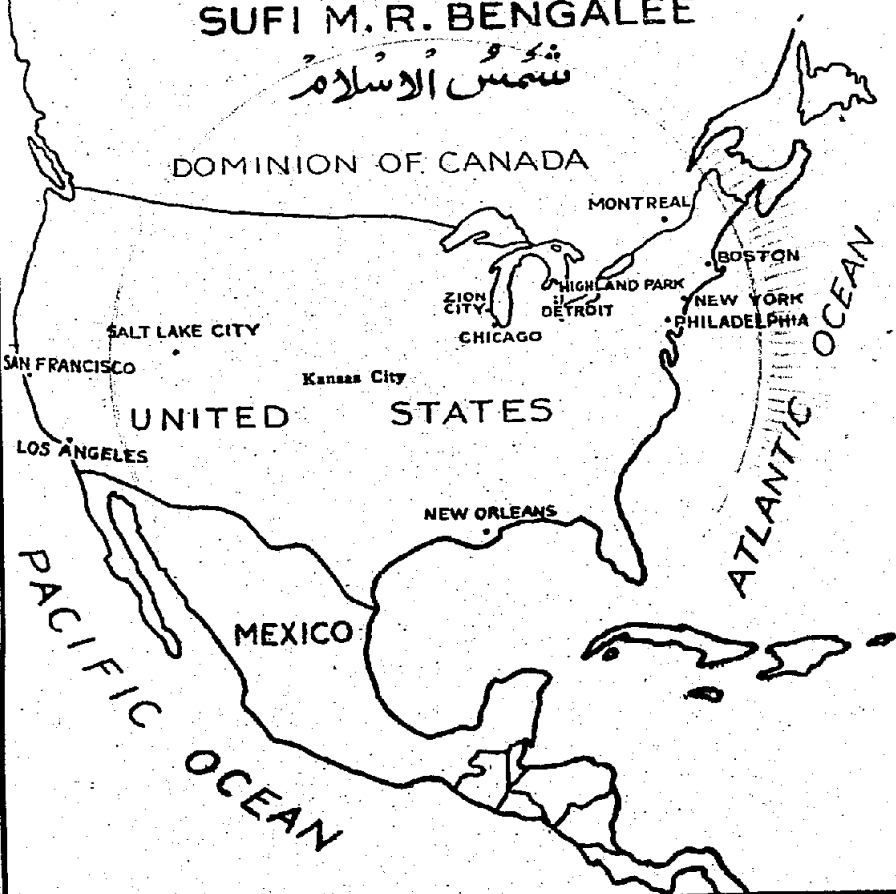


لا اله الا الله محمد رسول الله

# THE MOSLEM SUNRISE

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## The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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# THE Moslem Sunrise

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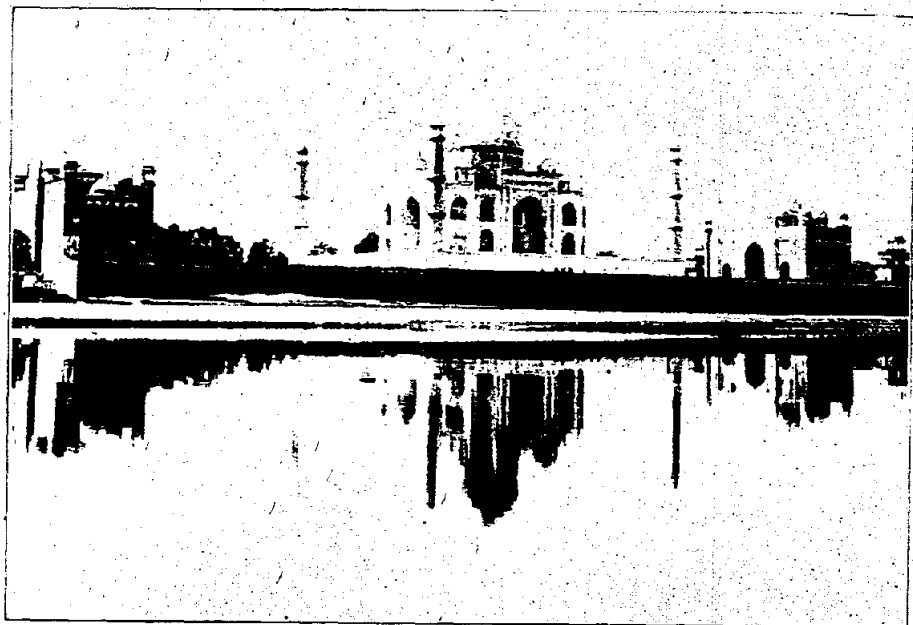
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## THE TAJ MAHAL



"The Indian style of architecture reached its greatest period of development during the Moslem tenure of Indian under the Mogul Dynasty, extending from 1526 to 1707 A. D. This epoch marks a very splendid age of oriental culture when the elements of the civilization of Persia were brought by virile conquerors from the North and planted amid new racial and economic conditions during a time of comparative peace and prosperity. Under this influence and inspiration of high and for that age, progressive ideals, there arose a state of culture previously unattained in India and not surpassed there by the people of subsequent times.

"The finest and the most extensive examples of the Architecture of the Moslem period in India are found in and about Delhi and in the city of Agra and its vicinity. The world famous Taj Mahal at Agra, built by the Mogul emperor Shah Jehan during the middle of the 17th century as the Mausoleum of his favorite wife is without doubt the best known and the most admired building of that epoch.

"The Taj Mahal combines elements of beauty of structure composition and setting. Built within and without of the purest white of Jaipour marble, inlaid profusely with jasper, lapis lazuli and other semi-precious stones, it is placed in the midst of a garden luxuriant with richly colored flowers and foliage intersected by fountains and waterways. With inviting exterior portals and loggias, with an impressive and mystical interior, with its massive strength of structure and purity of ideal, it imposes upon the visitor a feeling of awe mingled with joy and delight that is quite beyond the power of words to describe.

"In the Taj Mahal one finds a combination of spiritual and natural beauty; a symposium of divine beauty of the spirit of religion combined with beauty which appeals to all that is human in man as to his love of beauty in nature. Thus, all of heart's craving for beauty both of a spiritual and of a human nature, is gratified and the soul of the visitant finds exquisite satisfaction and joy. Enthusiastic travelers well describe the Taj Mahal as the most beautiful temple in the world."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا الَّذِيْ عِنْدَ اللَّهِ اِسْلَاحٌ

## A Passage from the Holy Quran

### Transliteration

Wadhrib lahum-mmathala-rrajulaini ja-alnaa li ahadi humaa jannataini min a'naabin-wa-hafafnaa-humaa bi-nakhlin-wa-ja-alnaa baina-humaa zar-aa.

Kiltal-jannataini aatat ukulaha wa-lam tazlim-minhu shai-an wa-fajjarnaa khilaaalumaa naharaa.

Wa kaana lahu thamar; Fa-quaa li-saahibihi wa-hua yuhaawiruhu anaa aktharu minka maalan-wa-a-azzu nafaraa.

Wa dakhala jannatahu wa-hua zaalimulli-nafsihee Quaala maa azunnu an tabeeda haadhihee abadaa.

Wa maa azunnu-ssaa-ata quaa-imatan-wa la-in rudidtu ilaa Rabbee la-ajidanna khairani-minhaa munqualabaa.

Quaala lahu saahibuhu wa-hua yuhaawiruhu a-kafarta bi-lladhee khalaqua-ka min turaabin thumma min nutfatin thumma sawwaa-ka rajulaa.

Laakinaa Huallaa-hu Rabbee wa-laa ushriku bi-Rabbee ahadaa. Wa law-laa idh dakhalta janna-taka quolta maa sha-aa-llaah; laa quawwata illaa billah. In tarani anaa aqualla minka maalan wa waladaa.

Fa-asaa Rabbee an yu'tiani khairan-min-jannatika wa yursila alaihaa husbaanam-mina-ssamaa-i fa tusbiha saeedan zalaquaa.

Aw yusbiha maa-tiha ghawran fa-lan tastatee-a lahu talabaa. Wa uheeta bi-thamarihee fa-asbaha yuquallibu kaffaihi alaa maa anfaqua feebaa wa-hia khaawiyatun alaa urushihaa wa-yaquolo yaa laitancee lam ushrik bi-Rabbee ahadaa.

Wa-lam takullahu fiatun-yansuroonahu min doonillahi wa maa kaana mintasiraa.

Humaalikal walayatu lillahl-haqq; Hua khairun thawaaban-wa-khairun uqbaa.

### Translation

And set forth to them a parable of two men; on one of them we bestowed two gardens of grapes and surrounded both with palm trees, and placed corn fields between them.

Each of the gardens did yield its fruits, and failed not aught thereof. and we caused a river to flow in their midst.

(Continued to the bottom of Page 3)

من احاديث الرسول

## The Sayings of the Master Prophet Muhammad

Jabir relates that he heard the Holy Prophet say: "Verily, there is a time at night when God gives a Moslem everything good of this world and of the next, for which he asks Him and that is every night." (Muslim)

Abu Hurirah quotes the Holy Prophet as saying: "God comes down close to the earth when the first third of the night passeth and says, 'I am the King, I am the King, whoever prays unto me, I answer his prayer, whoever asks Me for anything I give it to him and I forgive him whoever asks for forgiveness.' This continues until the light of the dawn breaks." (Muslim)

Abu Hurairah reports that the Holy Prophet said: "When the last third of the night remains, our Lord, the Blessed and the Exalted, comes down near the earth and says, 'I answer the prayer of him who prays to Me, I grant him who asks Me for anything and I forgive him who asks for My forgiveness.'" (Muslim)

Bara Ibn Azib relates that the Holy Prophet said: "When you retire for the night and go to bed you should perform ablution as though you were going to offer your prayers. Then you should lie down on your left side and before you fall asleep, pray to God as follows: 'O God, I surrender myself entirely unto Thee, and I submit all my affairs in Thy hands, I prostrate myself before Thee with hope in my heart and Thy fear. There is no protection nor any place of refuge from Thee except with Thee.' After this prayer, should you die during the night, you would pass away in the state of original purity and righteousness in which you were born. You should make the words of this prayer the last words you speak before you go to bed." (Bukhari).

# Excerpts From The Writings of

Hazrat Mirza Ghulam Ahmad  
The Promised Messiah and Mahdi  
(1836-1908)

## THE NATURE AND IMPORTANCE OF REVELATION

### Some Questions Answered

Q. 1. How can it be right to believe that God sends down His word from Heaven? The laws of nature do not testify to this, nor do we ever hear a voice coming down from heaven.

A. The verity, which is proved by incontrovertible facts and which has been personally experienced by numberless men of wisdom and knowledge and the proof of which can be furnished to every seeker after truth in every age, can suffer

*(Continued from the bottom of Page 3)*

And he had fruit in abundance. And he said unto his companion, disputing with him: I am superior to thee in wealth: and more powerful in respect of men.

And he went into his garden while he wronged his own soul. He said: I do not think that this will ever perish.

And I do not think that the Hour will ever come, and even if I am returned unto my Lord, I shall surely find better than this as a resort.

His companion, while he disputed with him, said: Disbelievest thou in Him Who created thee of dust, then of a drop of seed, and then fashioned thee into a perfect man?

As for me, He, Allah, is my Lord, and I ascribe unto my Lord no partner. Why didst thou not say when thou enteredst thy garden: That which Allah willeth (will come to pass). There is no power save in Allah. Though thou seest me as less than thee in wealth and children.

Yet haply my Lord may bestow on me better than thy garden, and may send on it a bolt from heaven so that it shall become barren plain.

Or its water may sink deep (into the earth) so that thou wilt be unable to find it.

And his fruit was destroyed. Then began he to wring his hands (out of sorrow and regret) for all that he spent upon it, while it lay ruined, having fallen down upon its roofs, he said: Would that I had ascribed no partner unto my Lord.

And he had no host to help him besides Allah nor could he defend himself. In such a case, protection is only from Allah, the True. He is the best rewarder and the best giver of success.

(XVIII—33-44).

no harm if it is denied by one who is devoid of spiritual insight, or if the imperfect reasoning or defective knowledge of one whose mind is destitute of enlightenment fails to testify it, nor can it be excluded from the laws of nature by the nonsensical talk of such men. Take for instance, the case of a magnet. If any body, who is unaware of the properties of a magnet and has never seen one, should declare that the magnet is only a stone and that so far as he is aware such attraction is not to be found in any stone and that therefore the assertion that the magnet possesses a power of attraction is utterly wrong, for it is against the laws of nature. Will such a foolish talk on his part render the undoubted property of the magnet doubtful and uncertain? Certainly not. If his declaration will show any thing, it will only show that he is a great fool who holds his own ignorance of a thing to be a proof of its nonexistence, and rejects the evidence of thousands of men who have had personal experience of it. How can the laws of nature be subject to the condition that every individual should generally be able to test them personally? All men have not been made equal in respect of their physical or mental powers. For instance, some are gifted with keen eyesight, others are weak-sighted, and some are even blind. When the weak-sighted find that the sharp-sighted have discerned a fine object, say the crescent, from a long distance they do not deny it, for they know that by doing so, they will betray their own weakness and disgrace themselves in the eyes of others. As for the blind, the poor fellows cannot say a word in such matters. Similarly when such persons as are deprived of the faculty of smell, hear others speak of the fragrance or bad smell of certain objects, they believe them and entertain no doubt as to their truthfulness. They know full well that so many people cannot utter a lie and that they are surely truthful and that without doubt they themselves have been deprived of the faculty of smell. The same difference is to be found with regard to the internal faculties. Some stand at the bottom and are wrapped up in the veils of self, while there have been others from times immemorial whose souls were so exalted and pure that they became recipients of divine revelation; and if those wrapped up in the veils of self deny the characteristics of these exalted personages, their case will be like that of the blind or the weak-sighted who deny the existence of the objects seen by the keen-sighted, or like that of a man who is born without the power

of smell who denies the odours perceived by one who possesses the faculty of smelling, and just as there are means to satisfy one who denies the existence of things temporal, similarly there are ways and means to convince those who deny spiritual verities. For instance, if the man who is born without the faculty of smelling insists on denying the very existence of smell and declares all those who possess this faculty to be either liars or superstitious, he can be made to see his error in the following way. Let him apply scent to certain objects—say pieces of cloth—and leave others unscented and thus test those who possess the faculty. By repeated experiments on this line, he will assure himself that the faculty of smell does exist and that there are men who can distinguish between a scented and an unscented object.

Similarly, by repeated experiments a seeker after truth can satisfy himself as to the existence of *revelation* for to the recipient of revelation are revealed deep secrets which cannot be disclosed by mere reason, and the revealed book comprises marvels which are not to be found in other books; and by this means a seeker after truth can see that divine revelation is an established reality. If he has a pure soul, he can by following the true path personally receive revelation according to his own spiritual capacity like the holy ones of God; and thus by his own personal experience he will testify to the truth of the revelation that is sent down to the messengers of God. To any one who shows his willingness to accept Islam with a sincere and devoted heart if the truth is made clear to him, I undertake to demonstrate the truth of revelation by means of the fresh word of God which has been vouchsafed to me and which I continually receive from Heaven. If any body be in doubt as to my words, let him turn to me with a sincere heart, and Allah is able to accomplish what I say and He is my helper in every matter.

Q. 2. Does not *revelation* simply mean the thoughts which arise in the minds of the wise when they give themselves up to meditation and deliberation?

A. To think that *revelation* is no other than the subtle points of wisdom that occur to the mind of man when he ponders over certain questions is a *whim* which has its roots in ignorance and spiritual blindness. If mere human thoughts had constituted divine revelation, man would have been able to know the hidden secrets of the future by means of reflection and contemplation. But it is evident that man cannot tell the

future by means of deliberation and meditation no matter how wise he may be, nor can he show any divine power, nor does his writing evince any mark of the peculiar power of God. However much he may meditate, he cannot discover the deep secrets which are beyond the scope of his reason, his mind and his senses. Nor can his words be so exalted as to defy the powers of man. Hence there are sufficient reasons for every sensible man to believe that the good or evil thoughts which are the outcome of one's meditation and contemplation cannot be the word of God. If man's own thoughts had been divine inspiration, all the doors of the Unseen would have been thrown open to him, and he would have been able to say things which depend only on the power of God, for both in the work and the word of God there must be a manifestation of divine power.

If any one asks whence and from whom come the good and evil plans and the subtle methods for carrying out noble or ignoble designs and various sorts of stratagems and devices which occur to one's mind on contemplation, and how it is that when one begins to think over a matter, one suddenly hits upon a new idea, the answer to this question is that all these ideas belong to the category of *Khalqullah* (the creation of God), and not *Amrullah* (the bidding of God). There is a fine distinction between *Khalq* (creation) and *Amr* (bidding). When God creates an object by employing certain means and ascribes it to Himself being the first of all causes, that action of His is called *Khalq* or creation. When He brings a thing into existence without the instrumentality of means, it is called *Amr* or bidding.

The word of God which is revealed by the Almighty belongs to the category of *Amr* or divine bidding and not to that of *Khalq* or divine creation; while the ideas that come into one's mind on contemplation fall under the heading of *Khalq* of divine creation, for in their case divine power works under the veil of means and human facilities.

God has endowed man with various powers and faculties, and has so created him that whenever he makes use of his thinking faculty for any matter be it good or bad, there do occur to him plans suitable for his purpose. Just as the case of the physical faculties and senses it is a law of nature that when a man opens his eyes he does see some objects, and

when he turns his ear to listen to some voice he does hear something; similarly when he thinks of some way of success in some undertaking, be it good or bad, one or other plan does suggest itself to him. A pious man thinks out good ideas, while a thief devises some clever method for breaking into a house by pondering over the subject. Just as deep and fine thoughts of evil occur to a man when he thinks about evil, similarly when he employs the same faculty for a good purpose good and pious ideas come into his mind. And just as evil ideas cannot be called the word of God, no matter however deep, subtle and fascinating they may be, similarly the self-devised ideas of man which he imagines to be good are not the word of God.

In short, the ideas of wisdom that occur to a man of virtue or the evil devices which suggest themselves to thieves, dacoits, murderers, the profligates, and forgers after deep thinking are merely natural attributes and they are called *Khalqullah* (God's creation) because Allah is the prime cause of all things, and not *Amrullah*. They are the natural properties of man, just as certain vegetables have the property of producing purgation or causing constipation or possess similar other virtues. Just as the All-Wise God has endowed objects with various properties, similarly, he has invested the thinking faculty of man with the virtue that whenever a man seeks help from it in any good or evil matter, it affords him the required help. When a poet desires to compose a satirical poem and wants to turn a man to ridicule, sarcastic verses flow into his mind, but if another poet wants to write a panegyric in praise of the same man, then it is the words of praise that will naturally come into his mind. Hence, such ideas, whether good or bad, cannot be said to represent the special will of God, nor can they be called His work or word. The Holy Word of God is that which far transcends human faculties and is characterised by perfection, power and holiness.

The first condition for the revelation of the word of God is that human faculties should be in a state of abeyance and inaction. There should be no thinking no reflection, but man should be like one dead. All means should be cut off, and God, who has a real and actual existence, should send down his word on the heart of some one by His special will.

Just as the light of the sun comes only from heaven and not from inside the eye of man, similarly the light of revelation comes down from God alone and by His will; it does not spring

from the heart. When God actually exists and He does see, hear, know and speak, then His word should proceed from Him, and man's own thoughts should not be taken as the word of God. The thoughts that rise in our minds are only those that fall within the range of our nature but how can the boundless knowledge and the unlimited wisdom of God be contained within the scope of the human mind? What blasphemy can be greater than to say that all the treasures of knowledge, wisdom and hidden secrets are contained in our minds and that it is from our minds that they gush forth. This would be tantamount to saying that in reality we ourselves are gods and that there is no other self-existing being, possessed of all the perfect attributes, who may be called God. For if God really exists, and if His boundless knowledge is peculiar to him and cannot be measured by our mind, then how absurd and how wrong would it be to say that the boundless knowledge of God and all the treasures of divine wisdom are contained in our mind, which means that the knowledge of God is not more than what is contained in our own minds. Would this not be a claim to divinity? But is it possible that the mind of a man should be endowed with all the perfections of God? Is it right that an insignificant atom should become the luminous sun? No, never!

(Barahini-Ahmadiyya)

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*The Old Order changeth, yielding place to New;  
And God fulfills himself in many ways,  
Lest one good custom should corrupt the world."*

\* \* \* \* \*

*"Our little systems have their days;  
They have their day and cease to be;  
They have but broken lights of Thee;  
And Thou, O Lord, art more than they."*

# The Mosque and The Church

By Qazi Mohammad Aslam, B.A. (Cantab.)

## I

Moslem institutional worship has often been described admiringly by non-Muslim observers, who have freely admitted its impressiveness and its appeal.

In *the Preachings of Islam* Sir Thomas Arnold relates from Goldziher the story of a distinguished Jew, Said b. Hasan, who visited a mosque on the bidding of a dream and became a Moslem. The rows of worshippers appeared like angels to him. When he saw the preacher (it was a Friday prayer) a deep feeling of awe fell upon him. The sermon over, the prayer began, he felt mightily uplifted and a voice within him seemed to say:

If God spake twice unto the people of Israel throughout the ages, verily he spaketh unto this community in every time of prayer.

The simplicity and unostentatiousness of the Moslem worshipper have also impressed Christian observers. Dr. G. A. Lefroy, once Bishop of Lahore and Metropolitan of India, writes in *Mankind and the Church* (I take the quotation from Sir Thomas Arnold's book):

Wherever one may be, in open street, in railway station, in the field, it is the most ordinary thing to see a man, without the slightest touch of Pharisaism or parade, quietly and humbly leaving whatever pursuit he may be at the moment engaged in, in order to say his prayers at the appointed hour. On a larger scale, no one who has ever seen the courtyard of the Great Mosque at Delhi on the last Friday in the fast-month (Ramazan) filled to overflowing with, perhaps, 15,000 worshippers, all wholly absorbed in prayer, and manifesting the profoundest reverence and humility in every gesture, can fail to be deeply impressed by the sight, or to get a glimpse of the power which underlies such a system; while a very regularity of the daily call to prayer, as it rings out at earliest dawn, before light commences, or amid all the noise and bustle of the business hours, or again as the evening closes in, is fraught with the same message."

At Qadian the nerve centre of the new life of Islam, one may see this great institution reinstated in its old simplicity and power. Here the *Azan* is heard from the many mosques which even this small town contains at all the appointed hours, early in the morning before light becomes visible, then twice in the day, then at sunset and last of all at bed-time. In the mosques at all the appointed hours one may see the busiest, the most important and the most eminent members of society congregating unceremoniously with the humblest coolies and fakirs in the worship of God. One may also see here at Friday congregations the phenomenon of a whole town at prayer following the Imam in all the prescribed postures and movements with an earnestness which has ever distinguished a congregation of the faithful. Here also during the annual *Jalsa* one may see what real mass-worship in Islam can be—literally many thousands of worshippers,—knights, nawabs, learned men, distinguished members of the professions—standing shoulder to shoulder with their humbler brethren, clerks, coolies, illiterate peasants, all one and supplicating their God together.

## II

Christian observers have held up the marvellous appeal of Moslem worship as one of the principal causes of the attraction which Islam has for non-Moslem entrants. And they are right.

But every religion and every religious teaching is something organic. Its creed, its institutions, its ordinances, practices and traditions are related together as parts of an organism. These cannot be separated from the religion to which they belong and grafted elsewhere, just as no large part of an organism can be cut up and grafted on another organism. If you must have the part you must have the whole. If anybody would admit and admire the superior appeal of Moslem worship, he must admit and admire the superior appeal of Islam and whatever it stands for and teaches. If he would not, he only tries to escape what is to him a disconcerting truth.

And Moslem worship is superior, much as Moslem religion is superior.

Of all religions, Islam had taken the utmost care to institutionalize religious duties. It had done so in order to protect these duties from falling at the mercy of individual

will and weakness. Non-Moslems admire at heart this institutionalisation of worship as of other things in Islam, but conceal their admiration, from themselves and from others, by calling it regimentation. But these are days of regimentation and even this description has lost its bad odour. If religion is good, the only way to conserve it is to organise it on a social scale, prescribing minimum duties for all and special duties for those who are capable and willing. Those who care for religion, therefore, must care for its institutionalisation. Little wonder, every now and then efforts are made by non-Moslem societies to promote and organise mass worship among them.

But as I have said, you cannot have mass worship without the other things it entails. You cannot have it without a mass outlook, a truly democratic outlook, which regards all human beings—the high and the humble—as creatures of the same Creator all equally important. Nor can you have mass worship—the emphasis being on both *mass* and *worship*—without a genuine and living faith in an ever present God; it must be faith, not prejudice, nor what is called good form. If Islam only has produced a really impressive institution of mass worship, it must be said that Islam only has produced the outlook and the faith which are necessary conditions of it.

### III

Dr. Robert S. McClenahan, former Dean of the American University at Cairo, now retired, writing in the latest issue of *The Moslem World* holds a comparison between the mosque and the church as homes of worship, the way they are generally situated, used and managed, their interiors and the nature of the appeal made by the two. The comparison is favourable to the mosque and unfavourable to the church. On the situation of the mosque, for instance, he writes:

The mosque is located in the midst of the town or village, convenient and directly accessible to all as the multitudes come and go in their daily life. The very function of the mosque is thus indicated; it is a *masjid*, in any case, that is, a place for adoration.

On the simplicity of the mosque:

There is no elaborate setting of chancel, choir, altar, screen, confessional, baptistry or even pews, all of which

the Moslem would put far from him as distracting and unreal. There must be no image or picture of angel or saint; no vestments, no sacerdotalism, no ministration, no clergy robed or mitred; nothing must separate the worshipper from communion with Allah. There must be no choir, soloists or organ, no processional of dignitaries, no collection, no eucharist or other sacraments, other than the correct observance of traditional ritual, postures, prostrations and words which have come to the Muslim from the founder of his faith.

The comparison is both interesting and true. So the London Mosque at Southfields when it was opened in 1926 was described by press reporters as Moslem's *bare* place of worship. The emphasis on prescribed words in Moslem worship, however, may be understood in an exaggerated sense. There certainly are prescribed words for all postures and prostrations. But in between there are intervals—and these may be prolonged—during which the worshipper may pray in his own words. Also, there are voluntary prayers at other than the prescribed hours which, if said by rising after midnight, earn special merit. The Moslem institution of worship also provides for concessions to meet physical and other disabilities and these speak of the wisdom which characterises the institutions of Islam. Even so, Moslem worship is well regulated, but those who think it is too highly regimented—what would they say of Christian worship?

On the decorum, order and seriousness of a mosque:

Decorum, order, democracy, concentration on the purpose of the moment, the cultivation of Muslim piety: all contribute to making the place and the Quran, its vital factor, sacrosanct. Once the Muslim has set his face towards the *masjid*, the place of prostration, he cannot be, he will not be, drawn aside to anything else, or have his attention distracted from the object and process of his devotions. Christians often go to church for some other purpose than worship; the Muslim does not. He is there for the deep seriousness and meditation, to bind himself nearer to Allah.

These comparisons in spite of one or two saving clauses are entirely favourable to the mosque; for, Dr. McClenahan concludes clearly by asking:

How wise it would be for Christians to offer to Mohammadan peoples something in the way of place of worship radically differing from the customary church, divested of the appointments of building, priestly offices, and, to the Muslim, entanglements of the whole ecclesiastic set-up.

#### IV

But if, as it seems, this is an attempt to acclimatise Christianity to Moslem lands, it is very pathetic. It is pathetic because it amounts to proposing not a change of diet or habit, but a change of stomach, a surgical substitution. Such an extreme step, which entails the danger of almost certain death, nobody would recommend for mere acclimatisation. When acclimatisation is difficult, it is wise to withdraw outright from the forbidding climate. We have an example in India. The normal Christian worship is found to be unsuitable to Indian sentiment and Indian traditions. So Christian worship is being modified and the modifications proposed are so radical that many people—including devout Christians—are asking whether those who propose them do not wish to proclaim the end of Christianity in India.

This learned and experienced Christian worker would have two kinds of churches, one for Moslem, the other for Christian lands. But when Moslem converts multiply and spread to Christian lands would they not ask for their mosque-like churches again? And if all churches must ultimately be altered to become like mosques, why not let them submit to the alteration right now? Surely that would give Christian worship a sense of unity, and cohesion, and after all what is found to be good and suitable in the lands of indefatigable worshippers like Moslems may be found to be good and suitable everywhere.

The point is that religious institutions are organic with the religion to which they belong. They go with the religion which has produced them. The Christian church is organic with Christian worship and Christian religion. So the Moslem mosque is organic with Moslem worship and Moslem religion. A comparison between the mosque and the church must apply equally to the religions which have produced them. If the mosque is superior to the church, it would be amazing if anybody refuses to admit that Islam is superior to Christianity.

# Islam, My Only Choice

By

I. Haneef

I am a student of comparative religion. It was with profound interest and incalculable benefit that I read books on the different religious systems of the world. And as a result of my study, what an amazing discovery have I made, namely, the basic and fundamental unity of all religions! The founders of all religions came with one and the same mission. Yet at the same time, I have chosen Islam as the guiding principle of my life. In the following lines, it will be my endeavor to state briefly some of the reasons for my choice.

First of all, what appealed to me most in Islam is its conception of God. It is entirely free from theological complications, the most simple and understandable, and at the same time most sublime, rational and philosophical. Gibbon says:

"The creed of Muhammad is so free from suspicion or ambiguity, and the Koran (Quran) is a glorious testimony to the unity of God. The Prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle that whatever is corruptible, must decay and perish, that whatever is born must die, that whatever rises must set. In the Author of the universe his rational enthusiasm confessed and adored an Infinite and Eternal Being, without form or place, without issue or similitude, present to our secret thoughts, existing by the necessity of his own nature, and deriving from himself all moral and intellectual perfection. These sublime truths . . . . . are defined with metaphysical precision by the interpreters of the Koran. A philosophic theist must subscribe to the popular creed of the Mohammedans."

What is of vital importance is that Islam not only gives us the most perfect conception of God but helps us to find or realize God in this very life. For example, Islam makes five daily prayers obligatory on its votaries. This is the first practical pillar of Islam. To me, this institution of daily prayers constitutes the spiritual food without which spiritual life cannot exist. But it is not the five daily prayers alone which a

Moslem has to observe. On the contrary, a true Moslem is constantly urged upon to offer prayers incessantly, in addition to the five daily prayers. He is to pray before and after eating and drinking, lying down in bed, during the late hours of the night and on the battlefield. Before he embarks upon any undertaking, a Moslem is called upon to pray to God. In fact, prayer is the very breath of the life of a true Moslem. It is through prayers that a Moslem seeks Divine guidance and succor in the difficult affairs of his life, communes with God, walks and lives with Him. Thus in his own life, he does, not his, but God's will as the Holy Quran says: "*Say, my prayer, my sacrifice, my life and my death are for the manifestation of the will of God, the Lord of the worlds.*" And it is through prayers that a true Moslem lives in constant fellowship with God, Who is the light of the heavens and the earth. That is to say, a Moslem ever lives in the Divine presence as the Holy Quran says: *God is with you wheresoever ye be, (LVII-4.). "Unto God belongeth the east and the west. So whithersoever ye turn, there is the face of Allah."* (11—116). In short, Islam not only gives me the perfect conception of God but helps me to enter His kingdom, right in this very life.

The second reason why I believe in Islam is, as I stated in the opening lines, that it gives me the widest and the most universal conception of religion. It enjoins upon me, not only to respect but to believe in all the prophets and Divine guides and teachers. In reality, Islam makes me the follower not only of the great Prophet Muhammad, but also of Abraham, Moses, Jesus, Krishna, Buddha, Confucious and Zoroaster, in fact, of all whose names I know and whose names I do not know. This golden principle leads me to the conclusion that there is but one true religion. If you trace the extant faiths to their original founders, you find that all differences dissolve and vanish. All of them came to different countries and in different ages as the messengers of God with the common purpose of leading man out of darkness into light and to help him to find God and life abundant. I can easily understand how the followers of the various faiths corrupted the teachings of their masters and fell into degeneracy. This explains clearly the existence of incessant conflict among the so-called religionists. It is not the true religion but the corruption of it which paints such an ugly picture. The importance of this Islamic principle can

hardly be exaggerated. In these days when this global war has contracted the size of the wide world and the east and the west have become identical and the nations of the world are coming in close contact with one another, this Islamic principle of respecting, paying homage to and believing in the founders of all religions can serve as a potent means for bringing unity and concord among the followers of the different faiths and thus the foundation of a new world order can be laid.

The third reason why Islam appeals to me most is the principle of universal brotherhood which distinguishes it from all other religions. After all, the test of the pudding is in the eating. Islam has abolished all class distinctions and sounded a deathknell to all race prejudice and to superiority based on caste, color or nationality. Since its very inception, all down the ages, Islam has not only preached but practiced democracy. Islamic brotherhood is a social, spiritual and a historical fact. Islamic fraternity forms a constant challenge to all other systems of religion or philosophy. Gandhi says:

"The Europeans in South Africa dread the advent of Islam, for they are afraid of the fact that if the native races embrace Islam, they may claim equality with white races. They may well dread it. If brotherhood is a sin, if it is equality with colored races they dread, then the dread is well founded. For I have seen that any Zulu embracing Christianity does not ipso facto come on a level with the Christians; while immediately he embraces Islam, he drinks from the same cup, and eats from the same dish as a Mussalman. That is why they dread." Again, "One of the most striking features of the Mohammedan world, which has been emphasized by many observers, historians, travellers and missionaries, is the feeling of unity in Islam which overlaps all of the barriers set up by nationality or by geographical position. Islam has succeeded in obliterating race prejudice to an extent to which no other religious system in the world offers any parallel." (*Western Races of the World*, Vol. V, Chap. Europe and Islam by Sir Thomas Arnold, Oxford University Press).

Fourthly, Islam appeals to me, because, it holds key to the solution of economic problems. It safeguards the rights of the employers and the employee. It stands neither for the concentration of wealth into a few hands nor for the abolition

of the ownership of property. According to the Islamic law of inheritance, the property of a person is divided at his death among a large circle of heirs with the result that within two or three generations, even the largest estate is broken into small holdings. Islam's prohibition of usury, or advancing money on interest, protects the poor and the helpless from the exploitation of the rich. And the Islamic institution of Zakat, which is a tax on surplus wealth of the well-to-do for the benefit of the poor and the needy, forms the most excellent kind of social security. In a word, by a set of wise economic principles, Islam counteracts the tendency toward the accumulation of wealth in a few centers, gives a wide and equitable distribution of it and thus creates a middle class which constitutes the backbone of society.

The fifth and a most important reason why Islam has won my heart is that it has brought a happy reconciliation of the age-long conflict between science and religion. My study of Islam reveals to me that religion is based on the word of God, whereas science is based on the work of God. If such is the case, then it becomes as clear as crystal that there can be no legitimate conflict between the word of God and the work of God. This definition of science and religion solves the riddle why the votaries of religion and the protagonist of science have long been engaged in a cat and dog fight. That was due to the fact that both religion which is based on the word of God as well as science which is based on the work of God—the laws of nature, have been misinterpreted by their own adherents. Otherwise, there is no real conflict between religion and science. The Holy Quran enjoins the faithful not only to worship God and practice virtue and righteousness but also to make progress in the realm of science by studying the laws of nature: *"Unto Allah belongeth the sovereignty of the heavens and the earth. Verily, in the creation of the heavens and the earth and in the alteration of the night and the day are signs for men of understanding. Such as, remember Allah, standing, sitting and reclining and ponder over or study the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this without a purpose. Glory be to Thee! Protect us from the punishment of fire."* (III-189-191). History tells us that incalculably great is the debt of the world to Islam in the domain of science, culture and civilization:

"Let them (the Christians) inquire, and they will find that the Mahometans were, soon after the establishment of their religion, the most liberal and enlightened race on earth; that we are more indebted to them than even to the ancients; ..... Europeans are very vain of their present superiority over the Mohometans in science, arts and arms; and to hear them talk, a person might be induced to suspect, that in no former age had any nations ever risen to eminence in these elegant and useful acquirements. But in this he would be much deceived. Except, perhaps, in some branches of experimental philosophy and manufacture, there was no branch of art or science which was not in almost as great perfection among the subjects of the Caliphs as they now are in Great Britain." (Page 66, *Life and Character of Mahomet* by Godfrey Higgins).

## "All Men Are Created Equal"

Mme. Chiang Kai-shek has left our midst after the kind of farewell in the Stadium that emphasized once more how very strong America is for her and her people. She was cheered to the rafters when she pleaded for permanent United Nations collaboration for peace and human advancement. She was applauded with convincing enthusiasm when she hit the "mental myopes" who believe in isolationism, and when she castigated the game of nationalist self-seeking known as "the balance of power" that wrecked the League of Nations. And nowhere in her speech of faith was Mme. Chiang more noisily supported than when she uttered those words of Jefferson which every American counts the cornerstone of democracy:

"We hold these truths to be self-evident, that all men are created equal . . ."

Why did we cheer? First, of course, because we cherish those American words. And secondly, whether we all realized it at the moment, because we knew in our hearts that Mme. Chiang represents a people that has not been treated on a basis of equality by us. The crowd at the Stadium told Mme. Chiang, as each of her American audiences has told her, that we have learned much from China's fortitude and achievement in war; we told her that white superiority is dead.

Unfortunately, telling her and telling China with shout and handclap is not enough when we continue, in practice, to negate our message. The Chinese people still are excluded from immigration to the United States and from acquiring American citizenship. This newspaper long since called for an end of the oriental exclusion laws. Recently Representative Martin J. Kennedy of New York introduced into the House a bill which, as he has written to Mme. Chiang, would "grant to the Chinese rights of entry into the United States and rights of citizenship." That bill should be passed, without delay, by the Congress that gave such a tumultuous ovation to Mme. Chiang.

(*The Chicago Sun*)

# Palestine — The Arab View

By Jabir Shibli

The Palestine problem is a child of the first World War. For thirteen centuries before that, Jews and Moslems lived together amicably in Palestine as elsewhere in the Arab world. While medieval Christendom was persecuting the Jews, Arabs gave them refuge in Syria, Africa and Spain. Even today, Jews who live in Arab countries other than Palestine are treated with more tolerance than those who live in Britain or America. Thus the frequently made assertion that the Palestine problem springs from the religious and racial fanaticism of the Arabs is a falsification of history and present reality.

What then is the root of the problem? Simply this: Palestine is a victim of military aggression. A proud and gifted people has seen its land invaded by force of arms and is fighting for its freedom and survival. For the Zionist movement is a political movement. Its object is to convert Palestine into a Jewish national state—"as Jewish as England is English," in the words of its chief spokesman, Dr. Chaim Weizmann—in which the Jews will dominate the Arabs or uproot them and transfer them to other lands.

## The Rise of Zionism

Whatever may have been the original aims of Zionism, during the First World War its leaders made it a movement for the conquest of Palestine after the method of Joshua. If they had desired only to find a refuge and cultural center among the Arabs of Palestine, they would have sought an understanding with them. Instead, while Arabs were dying in battle for their own independence and the victory of the Allies, Zionist leaders were bargaining with British politicians. Out of that unholy partnership came the Balfour Declaration, according to which Palestine was to become a Jewish state under the mask of a national home and at the same time a second Ulster for use as a military base to defend the British empire. The fact that the League of Nations approved this declaration cannot legitimize Britain's act in giving away the property of other people nor the Zionists' act in accepting it.

Zionists, of course, lay claim to Palestine on two main grounds, neither of which has legal or moral standing. There

is the claim based on the ancient historical connection between the Jews and Palestine—a connection which ended two thousand years ago. If this claim is valid, then the Greeks have a right to Asia Minor, the Arabs to Spain, the Germans to Holland and the Mexicans to Texas and California. Moreover, Arabs have lived in Palestine continuously for five thousand years, and in addition to the right which go with long occupation and use they have the natural right inherent in actual possession. Again, Zionists say, the Jews have a right to Palestine because it is their holy land. But it is also the Moslem holy land and the Christian holy land. The rights in it of all these group are moral and spiritual, not political, for the land belongs to its citizens of all faiths.

Since their entry into Palestine the Zionist zealots have added other arguments. Thus they try to justify their enterprise by advertising widely that the Arabs have greatly benefited by it. Some landowners have certainly become prosperous by selling their land to Zionists at high prices. But what became of the thousands of farmers who had been living on these estates for generations? Some of them went to less fertile farms, but most of them drifted to Haifa and other cities to swell the already crowded market of day laborers. And while Zionist capital and enterprise have led to a rise in the wage of Arab labor, they have led also to an abnormal rise in the cost of living, so that the standard of living for the common man has not really improved. Besides, Zionism has aimed to organize in Palestine a closed community where only Jews will produce and only Jews will profit. The labor unions are all-Jewish unions; Jewish children must go to 100 per cent Jewish schools; Jews must employ only Jewish workers, patronize only Jewish hotels, Jewish taxis, Jewish stores; all land bought can never be sold back to the Arabs, nor may Arabs be employed on it (so the lease states). Even the great Hebrew University is only for those who speak Hebrew. Any benefit that reaches the Arabs is merely incidental to Jewish development, and the Zionist policy insures that such benefit shall be slight.

### **Zionist Industrialization**

Zionists emphasize their ability to redeem the land. They have built roads, improved agriculture and built irrigation systems on a small scale. The land so redeemed, however, is

but a small fraction of their holdings, the major part being well developed farms from which they dislodged Arab farmers. The Jews own 350,000 acres, which is about one-sixth of the land suitable for cultivation, and nearly all of it is situated in the most fertile areas. Moreover, while two-thirds of the Arabs are engaged in agriculture, less than one-fifth of the Jews live in agricultural settlements, the majority of which would collapse without constant aid from abroad. That the Jews have the wealth and the ability to develop Palestine is obvious. But their claim to Palestine on the ground that they can rebuild it is on the same level with Hitler's claim to Europe on the ground that he can give it a new order of prosperity.

Zionists take special pride in the industrialization of Palestine. In two decades Jewish capitalists have built half a dozen large industries and some four thousand minor ones. Most of these were created not because they were required for the normal development of the country, but in order to get as many Jews as possible into Palestine to attain a Jewish majority in the population. This mad rush to modernize Palestine has already disfigured its landscape and secularized its life in a manner offensive to the Arab inhabitants. Furthermore, all the economic situations controlling the future—the fertile valleys and coastal plains, the electric power, the streams for irrigation, the potash development of the Dead sea—are in the hands of Zionists. The Lord Melchetts and Lord Readings of British Jewry and other Zionist capitalists and speculators have a large stake in the economic exploitation of Palestine. The Arabs were not asked to cooperate in the development of the natural resources of their own country.

### **The British Contribution**

Whatever real progress has been made is due to British skill in colonial administration. Imperialism is only the bad side of Britain. The marked improvement in Palestine in communications, agriculture, education, health and sanitation, in the conservation of antiquities and the upholding of justice in the courts shows what the British genius for government can do even under hampering circumstances. If, instead of being compelled to organize for defense against Zionist aggression, the Arabs had been free to cooperate with Britain, the results would be a thousand times what they are.

A final plea made in behalf of the Zionists is that Christen-

dom, which has persecuted the Jews, owes them a home of their own in Palestine. But Christendom cannot undo its wrong against the Jews by committing a wrong against the Arabs. The persecution of the Jews is a disgrace to civilization. The problem of relieving their distress is a world problem and any country that refuses to make the sacrifices necessary to solve it is shirking a moral responsibility. But now that half a million Jews have found refuge in Palestine, that little country, which is smaller than Vermont, has clearly done more than its share.

For twenty-five years the world has ignored Arab protests. A British administration and a British military force have straitjacketed the Arabs while an army of 500,000 Zionists entered Palestine as conquerors. Misrepresented and misunderstood abroad, and pressed hard by a pitiless alliance of military and financial powers at home, the Arabs in despair resorted to violence. The latest riots were the beginning of a people's revolt which, because of Arab sympathy with the democracies, has been brought to a standstill for the duration. But it will be resumed after the war unless justice is done. For the Arabs would rather die fighting for their homes and native land than go elsewhere to live.

### **Pressure Groups in America**

Now that Britain has recognized that the Balfour Declaration is self-contradictory and has decided against the establishment of a Jewish state in Palestine, Zionists have turned to America for support. Already their lobbyists have organized the American Palestine Committee, most of whose three hundred members are politicians. Zionist propaganda is so clever and widespread that there is real danger that America will look at Palestine through Zionist spectacles, especially since the Arab case is practically without a voice either in the press or on the radio. But justice is on the side of the Arabs, and they have faith in American integrity. Through their half-million countrymen who have become American citizens, through the work of American missionaries and the great American University of Beirut, they have come to know and admire the American spirit of democracy and justice. Surely their faith will not be betrayed.

What then is the solution of the Palestine problem? The first step is a change of Jewish leadership. So long as the present leaders of Zionism remain in power, the gulf they

have created between Jew and Arab cannot be bridged. Let them be replaced by men like Dr. Magnes, Professor Einstein, Rabbi Lazaron, Mr. Sulzberger and other exponents of cultural Zionism who respect the rights of the Arab. The next step would be a termination of the mandate and the establishment of an independent, democratic Palestine state—not two states or cantons, one Jewish and one Arab, but a single state. For Palestine is indivisible. The Jews are interested in all of it, and so are the Moslems and the Christians.

As one united people with a common citizenship and equal rights, mingling together as good neighbors, Jews and Arabs will be fully able to constitute a government capable of determining the future of Palestine and dealing with all subjects, including immigration. Then, since the interests of Britain are consistent with those of the Arab countries, a freely negotiated treaty between Britain and an independent Palestine, similar to the treaties with Egypt and Irak, would be of mutual helpfulness. As to the holy places, a national inter-religious committee, with representatives from other countries, would have the oversight of them. I submit that such a plan would provide a center in which Jewish faith and culture will find inspiration in the land of their birth and their ancient glory. It would be stable based on justice and Arab consent; and it would have ever larger possibilities of development as Arab and Jewish interests meet and interpenetrate.

There is a new spirit abroad in the Arab world, quick with the promise of revival of Arab greatness. The Arabs of today have the same vitality and capacity as the Arabs who built a world empire and carried civilization to the whole world. They have the natural resources, the brains and the manpower. The unification of Arab countries is on the way; no imperialists or financiers can prevent it. Before the end of the present century there will be a United States of the Arabs with a hundred million people, extending from the Indian ocean across western Asia and the northern half of Africa to the Atlantic. The Arabs would welcome the aid of a friendly Jewish people as partners in building the new civilization.

The time has come to restore peace to the Holy Land. In a world torn by hate and force, let it become the symbol of peace for Jew, Moslem and Christian. "Let peace roll down as a river and justice as a mighty stream." (The Christian Century.)

# Ethiopia Today

Sidney Barton

**British Minister at Addis Ababa from 1929 to 1937**

For more than a year after the Emperor of Ethiopia entered his capital of Addis Ababa on May 5, 1941, the absence of any postal service available to Ethiopians prevented any news reaching the outside world from native sources. With the signing of the agreement between the British Government and Ethiopia on January 31, 1942, the cloud began to lift and with the appearance of the first number of the *Negarit Gazeta*, or Official Gazette, published in Amharic and English on March 30, 1942, we catch a glimpse of the machinery of the government at work in the free and independent state of Ethiopia.

The Gazette contains in its first issues a number of proclamations which tell, in the usual formal official language, a striking story of the progress of reconstruction. The extra-territorial privileges granted to British subjects in 1849 are abrogated; the G.O.C. British Forces in East Africa are given powers to evacuate all Italian civilians from Ethiopia; various security measures are announced; the training of a police force is entrusted to British officers; a uniform tax on land is imposed in lieu of the old customary and inequitable levies in kind; nine Cabinet Ministers are appointed, including the Ethiopian delegate to the League of Nations, a former Minister to Great Britain, and the well-known Abeba Aregai (as Minister of War) who was chief of police in Addis Ababa in 1936, and after that as a guerilla leader successfully defied the Italian armies for five years from the old Shoan fortress of Ankober only 80 miles from the capital.

So much for the official framework of the restored Ethiopian state. But there is a good deal to be printed in warmer colours than that. To picture conditions in Ethiopia today, we must first sketch in the background, which is one of five years' occupation by the Italians, during which their whole endeavour was directed towards making the country part of a vast East African colony, settled by Italians and productive of good for the Italians alone. This deeper background merges into the clearer and closer outlines of six months of war-devas-

tation, ending with the complete break-up of the Italian system of government and its temporary replacement by British Occupied Enemy Territory administration. Against this we see in the front of the picture the Emperor, Haile Sellassie, as the central figure of a purely Ethiopian form of government endeavoring with increasing success to pick up the loose threads of native administration as it existed before 1936, to re-create purely Ethiopian national forces, to settle peaceably and employ usefully the hundreds of thousands of Ethiopians who were conscripted by the Italians for labour or military service, and to try to establish a new system of national economy based, not on the colossal subsidies of a European power, but on the natural potentialities of the country, now made more easy of access by the gift of one of the best road systems in Africa.

These magnificent new roads, which cost the Italian government over £20,000,000 sterling will be the most flattering memorial of the Fascist imperium. They are, however, more than a memorial, for their existence means a complete re-orientation of traditional Ethiopian policy. That policy, which the present Emperor strove to modify during the four or five years of his reign before the Italian invasion, was to rely upon the fastnesses of the mountains to secure the heart of the country inviolate against attack. The result was that trade within the country itself and from the outlying provinces to the assembly points for export along the Franco-Ethiopian railway was by caravan, and that turbulent or ambitious rulers of provinces could enrich themselves and develop their strategems safe from interference by the central government. The new roads mean not only that the administration of the outlying provinces and the maintenance of law and order on the frontiers are now much simplified and that the movement of trade is more rapid and free, but also that the ways are open to any power able to assemble armoured and mechanized forces at the gates.

The Emperor therefore now finds himself with a number of material assets resulting from the events of the past five or six years, including industrial plants, such as boot-factories, cotton-mills, rope and hessian factories, motor-assembly and repair shops, a certain amount of motor transport, several well-made airfields and a quantity of arms, mostly rifles; but also, on the other side of the ledger, the moral liability to ensure that these industries do not remain idle but contribute

their quota to the Allied war effort, that the agricultural areas suitable for cattle-raising and grain-growing, which for the most part were hardly touched by the Italian colonists, are rapidly developed in the same cause, and last that his people are united again in confidence under his own leadership.

The Abyssinian scene is thus—once again—dominated by the figure of the Emperor. He is a genuine reformer and a true patriot. He is a religious man and strives always to make his religion a practical day-to-day business. Like his people, he is courteous in his dealing with everyone. He is inflexible on matters of principle. He never ceased to believe, through the years of exile, that the wrong that had been done in his country would one day be righted and that he would return to his throne, and he refused ever to treat with his country's enemies. His sense of humour was illustrated at the news-reel recording the entry of General Cunningham and his forces into Addis Ababa. Ras Ghetachau, fat and smiling somewhat uneasily, was to be seen in the forefront of those Ethiopians who welcomed General Cunningham on his arrival at the Duke of Aosta's palace. This traitor Ras, who had sold his country even before the Italian invasion and had attended the conquerors with servility ever since, now appeared in the guise of a welcoming friend, grateful for liberation. The spectacle was certainly amusing to those who knew Ras, whose appearance was greeted with roars of laughter in which the Emperor heartily joined.

The Emperor's clemency is strongly reflected in the way in which Ethiopians generally have held their hand towards the defeated Italians during the months preceding their evacuation to prison or internment camps in British territory or their repatriation to Italy. This has been much commented upon by people who expected wholesale massacres. To those who remember the holocaust that followed the attempt on Marshal Graziani's life in February 1937, and the way in which the Italians tried in the early days of their conquest to annihilate the Amhara race as a necessary preliminary to the peaceful settlement of the land by the surplus population of Italy, it would not have been surprising if fathers and brothers and sons had exacted revenge for the cruelties done to them and their families. But the Emperor constantly reminded his people, by proclamations, that they must behave in a Christian manner towards their former oppressors and must not deal with

*(Continued on the bottom of next page)*

# The First Ahmadiyya Mosque in Lagos, West Africa

**Dr. Sir Zafrullah Khan Lays Foundation Stone of New Ahmadiyya Mosque—Distinguished Indian Makes Impressive Speech—Men of All Races and Continents Witness Unique Ceremony.**

Great crowds were attracted to the scene of the laying of the foundation stone of the Central Mosque of the Sadr Anjuman Ahmadiyya, Qadian, Nigeria Branch, which took place yesterday afternoon at 21 and 23 Ojo Giwa Street, Oko Awo.

The historic ceremony was performed by Dr. Chandhri Sir Muhammad Zafrullah Khan, LL.D., K C S I, etc., Judge of the Federal Court of India.

On the arrival of His Excellency Sir Bernard Henry Bourdillon who presided, the ceremony started at 4:30 with the recitation of some portion of the Holy Quran by Alfa Ismail Shitta.

them as they had been dealt by. Thus the dismal forebodings of a St. Bartholomew's Eve for the celebration of Maskal, the Feast of the Cross, in September 1941, proved unfounded. Even the unveiling in February of this year of a memorial to the thousands who were killed when the Italians ran amuck in February 1937, passed off without vindictive incident of any kind.

In the realm of social endeavour, the Empress still takes a leading part. Children's clinics and hospitals are again being organized and it is the Emperor's intention that education, which he has always sponsored, shall be given the high place in his budget necessary to lay the foundations of liberal thought and of learning for its own sake in the next generation.

Outwardly, Addis Ababa looks very much like the capital of 1935. Italians are no longer seen in the streets. The few new houses the Italians built are now occupied for the most part by British advisers and technicians who have been engaged by the Ethiopian government to help in the work that lies ahead. Even the bronze equestrian statue of the Emperor Menelik, which was unveiled with great ceremony in Coronation week in 1930 and was removed to Italy, as it was thought, during the Fascist regime, has been unearthed from a rubbish heap near Addis Ababa in which it had in fact been dumped, and re-erected on its former site outside the Ethiopian Cathedral of St. George. It stands today as symbol of the restoration of Ethiopia's full independence. (The Religious Digest.)

This was followed by the reading of an address which was informative and comprehensive by Alhaj Maulvie F. R. Hakeem, Ameer of the Ahmadiyya Community in Nigeria.

The address recounted the activities, both educational and religious, of the Ahmadiyya Movement in Nigeria.

It was the first Ahmadiyya Central Mosque which was going to be built by members of the Ahmadiyya Movement in Lagos that had recognition of the Head of the Movement.

The address further disclosed that the local body had received a building grant from the Central Treasury of the Movement at its headquarters in India.

They were thankful to His Excellency for gracing the occasion with his presence and to God for enabling them to get the foundation stone laid by the Honorable Dr. Chandhri Sir Zafrullah Khan, himself a very valuable member of the Ahmadiyya community.

Missionary and educational activities, the Maulvie said, went side by side with each other and therefore although they had established a network of missionary centres all over the world, they have not rejected the educational side.

Referring to education, the Maulvie said that a big educational programme had been drawn up for his community to work upon but although they were making no fuss, yet they were working silently but steadily over it.

Owing to the world situation which had caused difficulty in obtaining building materials, a temporary structure would be put up presently until the return of normal times.

The address concluded by wishing the British and the United Nations speedy victory.

After this interesting address Sir Zafrullah delivered a short but highly impressive speech.

His voice was attractive and the speech made a very fine impression.

He thanked the Governor for attending the occasion and was also thankful to God for being afforded the chance of performing the ceremony.

With reference to the Mosque Sir Zafrullah said that the communal life of a people could not be lived properly without a place of worship. In a Mosque, he said, there was no distinction of colour, rank or station, and that whatever his position outside, a man comes to the level of his fellow worshipper as soon as he entered.

At the conclusion of the speech, the distinguished guests proceeded to the spot where the stone was to be laid and a short ceremony was then performed by Sir Zafrullah.

On the resumption of the programme, Sir Aziz Ul-Haq, the High Commissioner for India in London, now in Lagos, was asked to make a brief remark. Sir Aziz said that it gave him the greatest pleasure to be associated with the day's function and concluded by wishing the United Nations victory in the war.

Sir Aziz made special reference to the presence at the function of men from all races and all the Continents. He referred to the great prominence which the African continent now attracted in world affairs.

He hoped that the new Mosque the foundation stone of which was laid that day would make a great contribution towards the period of reconstruction that would follow the end of the war.

In his closing speech, His Excellency thanked the Community for giving him an opportunity to be present at the function.

In all the Muslim countries where he had served, he had friends among distinguished Muslims and the relationship which had existed between the British Government and Muslims was not more closer any time than at the present. In conclusion, Sir Bernard congratulated the Ahmadiyya community on their achievement.

The ceremony was unique in character not only because it represented the first effort of the Ahmadiyya Movement in Nigeria with affiliation to the Headquarters of the Movement in India to build a Mosque in Lagos, but the number of distinguished personalities who attended the ceremony.

It is of interest to note that besides the two distinguished Indians, Sir Zafrullah Khan and Sir Aziz Ul-Haq, another visitor present on the occasion was Sir John Colville, Governor-elect of Bombay.

Local notables who were present included the Chief Secretary to the Government Mr. A. G. Grantham, Mr. A. Alakija, Mr. C. Watt, the Financial Secretary, Messrs. H. S. A. Thomas, Jibril Martin, G. B. Williams, Commissioner of the Colony, W. C. C. King, Commissioner of Police, Commander W. Bisset, Mr. J. T. Nelson Cole, Police Magistrate, Mr. and Mrs. A. W. Shackelford, Messrs. L. B. Augusto, H. A. Subair, Lianidi Thompson and the leading White Cap Chiefs of Lagos. (The Daily Service.)

**Speech made by Sir Zafrullah Khan, K.C.S.I. on the occasion of laying the foundation stone of the Ahmadiyya Mosque at Lagos, Nigeria, on Friday the 12th March, 1943.**

(This speech is reproduced from my memory, with the aid of some notes, therefore, I hold myself responsible for any inaccuracy or fault—F. R. Hakeem.)

Your Excellency, Maulvi Fazlur Rahman Hakeem, Ladies and Gentlemen!

I feel indeed very proud and happy to be associated with the function for which we have collected here together this afternoon. I realise that perhaps no hands more unworthy than mine could have been selected to lay the foundation stone of this mosque and yet I feel that perhaps that too is significant in that it marks that so far as the approach to the Almighty is concerned whatever the merit or honour of a man in the world is no hindrance to have direct access to Him.

Maulvi Hakeem has explained to you all about the Ahmadiyya Movement and the object of our gathering here this afternoon and I do not wish to cover again the part he has covered by the address he has just read out. Within the few minutes that I shall occupy you I wish to draw your attention to the significance of a mosque or 'the house of God' as it is called in Islam. In all religious systems such a building is called the house of God but it is more so in the case of Islam for the door of a mosque is always open to any one, no matter what his station in life. In a mosque all Muslims of all grades may

collect together for the purpose of worship. One of the first acts, indeed the very first act, of the holy Prophet Muhammad (on whom be peace and blessings of God), following his arrival in Medina, was to select and mark out a site in the city and erect a mosque thereon. He realised that there must be a common place of worship and a meeting place for the community, for, without it the communal life which Islam preaches so much could not be lived. This mosque was a temporary one, made of mud and the twigs of the date tree. It was used as a place of worship, as his sitting room where he received guests and deputations from Kings, where he took counsel with his companions, in fact all the functions of his mission were carried out there.

Once a person enters a mosque the question of colour, race or superiority of rank is forgotten and set aside. Five times during 24 hours there goes out from the mosque the cry to summon the creatures to the presence of the Creator. It begins with ALLAH-O-AKBAR which is generally translated as "God is the greatest" but which more correctly signifies "God is above all." Now people may be engaged in all sorts of occupations during various parts of the day, but when this cry of "God is above all" is heard, whatever you may be engaged upon, you must know that your God now summons you to attend His call.

The mosque is a place in which, if entered, a dignity is restored to every man and woman whatever their station may be outside. The Governor of a province may sit next to a beggar or even his own house-boy. The reason is that those who occupy lowly positions in the worldly occupations may come to the Mosque quicker than those who are engaged in some important work. It is then those who come first that occupy senior positions. This spectacle was witnessed when Amir Aman Ullah Khan of Kabul happened to be on a visit at Lahore, the capital of the Punjab, and he went to the Badshahi Masjid for his Friday prayer. He was late and found space only in the third or fourth row in the spacious courtyard of that mosque. He found standing next to him a common water carrier from the town. This aspect of the teachings of Islam signifies that every one is rendered equal as he enters the mosque. A Muslim has got to go to the mosque 5 times every 24 hours for prayer. It is as it were that the Creator of the universe calls His creatures 5 times daily to give them a chance for meeting with Him. The gates of the mosque are opened wide, the call comes forth, men, women and children are free to worship and can enter at any time . . . . .

I shall now, according to the programme, proceed to lay the foundation stone, whereafter we shall offer silent prayer to God so that those who are building this mosque will not be filled with pride and arrogance.

Hasan of Basra: *"That one is not sincere in faith who does not patiently endure the chastening of the Lord."*

Shaqiq: *"That one is not sincere in faith who does not find pleasure in the chastening of the Lord."*

Rabea: *"That one is not sincere in faith who, in the contemplation of God, does not forget the chastening."*

# Book Reviews

**CAN WE KEEP THE FAITH?** James Bisset Pratt. New Haven. YALE UNIVERSITY PRESS, 1941. VI-218pp. \$2.75.

This book is the result of thirty-five years' study and the point of view is that of liberal Christianity. It is exceedingly interesting. The author points out with remarkable clarity and boldness that what goes by the name of Christianity is not the religion of the historical Jesus:

"The school that would make Christianity consist of the teachings of Jesus bases its case largely upon an analysis of the church's doctrines about Christ. These doctrines, it is pointed out, originated considerably after the death of Jesus, through the speculations of Paul and later theologians, and took for granted many of the Hebrew and Greek presuppositions of the times . . . . It is equally plain, moreover, that this elaborate Christology can find no real warrant in those teachings of the historical Jesus which modern Criticism allows us to regard as authentic. Thus the doctrine that he was the Second Person of the Trinity, or the son of God in some supernatural sense, is plainly something that was read into his life by the Christian community, looking back upon it after many years. This view of him as a supernatural being, based as it is, not on Jesus' own words, but on outgrown philosophies of the Hebrew-Hellenic world, we cannot honestly accept. We must, therefore, go back to the historical Jesus—the man, the prophet, the teacher—and find our Christianity only in his teachings." (PP24-25)

In the author's view, Christianity is confronted with three dangers. The first is, "direct attack from without, especially from the advocates of extreme naturalism." The second is, "the unconscious betrayal of Christianity from within." And the third is the growth of indifference. "Indifference is the greatest danger that Christianity, or any other religion, has to fear."

The author believes: "The hope of Christianity lies in some form of Christian liberalism." At the same time, he admits that liberal Christianity is liable to fall victim to the first of three dangers mentioned above, namely, an extreme and one-sided naturalism and humanism.

The present reviewer is of the opinion, the last three chapters "CAN WE KEEP THE FAITH," "SHALL WE KEEP THE FAITH" and "IF NOT," lead one to see the hand-writing on the wall of Christianity which has been "read into" the life of historical Jesus. The last chapter, "IF NOT," which suggests a number of substitutes for Christianity, such as naturalism, humanism and militarism, in case it (Christianity) is not saved, is particularly significant.

The book is richly informative and deserves to be widely read.

I. H.

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